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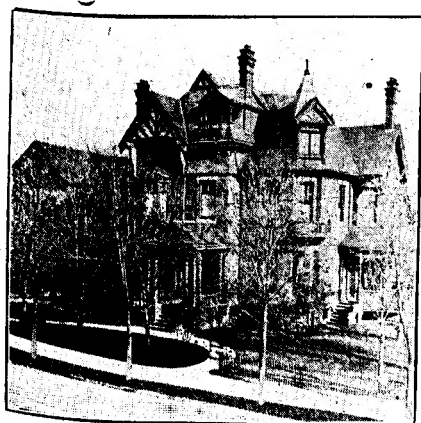
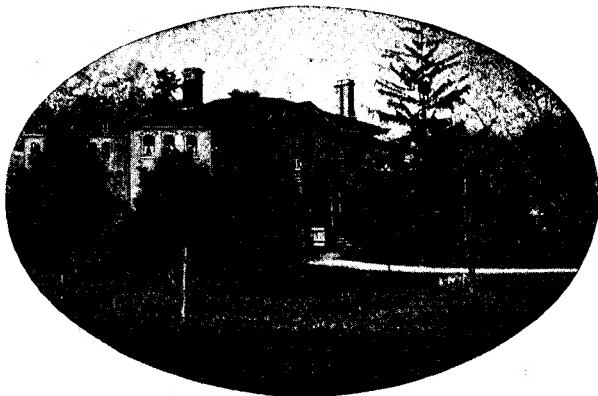
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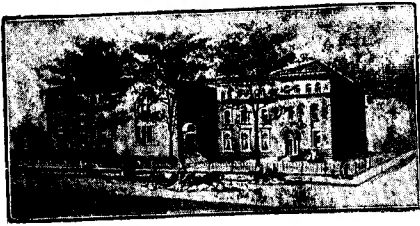
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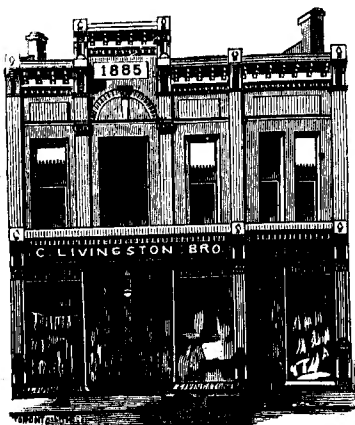
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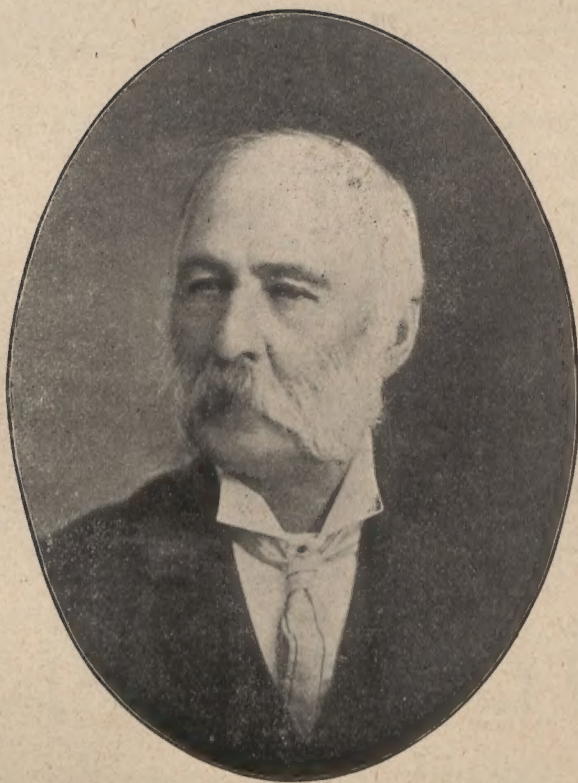
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QUEEN'S UNIVERSITY JOURNAL



VOL. XXXI.

FEBRUARY 1st, 1904.

No. 6.

THE UNITY OF SCIENCE.

Address by Professor Watson.

LADIES AND GENTLEMEN :

I HAVE to thank you for the honour you have done me in nominating me the first Honorary President of your new Society—"The Philosophical Society of Queen's University." With the objects you have in view I need hardly say that I deeply sympathize. Those I take to be mainly two : (1) The discussion of any of those philosophical problems bearing upon any department of human life in which you may be interested, and which in some way or other every one who thinks at all finds at one time or another forced upon his attention ; (2) The drawing together of the students of the University by the bond of a common interest, whatever the special studies may be which claim their main attention.

(1) As to the first point, I think any one who takes an interest in the progress of the human race is bound to deal with philosophical problems. These are not the days when a man is allowed to retain his faith in higher things without a struggle. He has to wrestle for and win it "so as by fire." Carlyle has spoken of the "ages of faith" as the type of what the normal man should be, and compared philosophy to a sort of disease

that at unhappy periods assails the whole community. But, unfortunately, Faith will not come to us by our mere wishing ; and I do not know that it would be good for us if it did. And Carlyle is himself a proof that the physician could not take his own prescription. If he sometimes spoke slightly of philosophy and its ways, it was mainly because he was opposed to the barren philosophy of his day, and was seeking for a more concrete philosophy of his own. So it is with us. Whatever a man's work in life may be, he must, if he is a thinking man, be able to give a reason for the faith that is in him ; and if he does not get set in the right way in his youth, I am certain he will have some dreadful hours in the future. Harassed by the pressing cares of life, and unable to find leisure to consider the problems forced upon his notice, he will either go through life with a confused feeling that the world is out of joint and that he is not "born to set it right," or he will sink into a chronic state of hopeless scepticism, or he will fall back upon some effete form of dogmatism which will keep his higher emotions and his intellect at continual variance with each other.

Now it is partly to be saved from

this fate that you have resolved to band together and to seek to aid one another in coming to settled convictions of some kind. You are at the happy period, most of you, when you can afford to look at questions in a free way. You wish to get at the truth, so far as truth can be attained, and you feel that truth can take care of itself. I think this Society may be made the means of helping you to attain that end; and I hope all the students in this University who care for truth—and which of them does not?—will belong to it. If they have not devoted special attention to philosophy, there is all the more need that they should get the aid of those who have.

(2) The second reason for the formation of the Society is that it will provide a common ground on which students may meet. This is the subject to which I wish specially to direct your attention, and for that reason I have selected as my topic "The Unity of Science." I don't intend to give you a class-room lecture. You get enough of that, and I would fain not add to your burden. I shall therefore merely throw out some suggestions which I should like you to think over. If you do not agree with them, every member of this Society has full right to express his views and to disagree to his heart's content with anything that is said—provided, of course, that he is willing to give his reasons for dissent, and to maintain the ordinary courtesies of civilized life.

I was at first somewhat uncertain as to what would be the best subject to speak to you about, but fortunately I happened to take the last num-

ber of the *Deutsche Rundschau*, and there I found the following words of an eminent thinker, Professor Ludwig Stein, of Berne:

"A remarkable change," says Prof. Stein, "has taken place since the days when Germany could be glorified by Madame de Stael as 'the nation of thinkers.' The time is gone by when every German was regarded as a dreamer, every German professor as a type of the abstracted student, every German philosopher as the impersonation of unpractical and transcendent speculation. Now-a-days the German, in the provinces of industry, trade, commerce and colonization, seeks to find a compensation abroad for the deficiencies in these natural resources of his native land. The German professor has gradually got rid of his awkward, clumsy way of looking at men and things through the spectacles of a one-sided Intellectualism, and has ceased to avail himself of the fatal privilege of negligent dress and an abstracted manner. Nor does the German philosopher now turn away from real life, but, on the contrary, he seeks to understand it as it stands before him in tangible form. No longer is the rising generation of young philosophers trained in the lecture-room, but in the laboratory, and to be a licentiate in Divinity is not, as it used to be, the best means of securing the position of lecturer in Philosophy; that post usually goes now to a Doctor of Medicine. Now, while the preparatory work in the natural sciences, and especially in mathematics, must not be disparaged, one cannot but fear that the present tendency must result in a philosophi-

cal specialization, which will by no means conduce to the main aim of our science. No doubt specious examples may be adduced in support of the opposite view. Lotze and Wundt were physiologists, Helmholtz, Fechner, Mach and Stallo were primarily occupied with physics, Herbert Spencer was an engineer, Hartmann a military officer, and Ostwald was by profession a chemical physicist. But these very thinkers, whose greatness no one will deny, have kept their eyes steadily fixed on the whole, as is only befitting in a philosopher, whilst our philosophic youth have almost entirely surrendered themselves to a one-sided specialization. The metaphysicians stand apart from the epistemologists, the logicians from the psychologists, the moral or political philosophers from the sociologists, and those who are occupied with aesthetics from all philosophy. The religious philosopher and the historians of philosophy form a class by themselves, who are zealous in the cultivation of their own field, but are quite unaffected by the labours of the others. To-day the exponent of aesthetics hardly understands the terminology of physiological psychology, and conversely. What has become of the Universal Science? How can philosophy any longer claim to take the leading place in the hierarchy of the sciences on the ground that she re-unites the *disjecta membra* of the other sciences, when she cannot secure this unity even within her own domain? Fortunately there are still among us, as a survival from the 'good old time,' philosophers of the grand style."

You see what is in Professor Stein's mind. He has been struck,

as we all have, by the enormous specialization of science, which is characteristic of our day. There was a time when a great mind like that of Aristotle could embrace all the knowledge of his day, but the field of research has so expanded, and the critical spirit which is characteristic of modern methods of research demands so much expenditure of mind and energy, that a man, it would seem, can hardly find time for more than a section of a single science, not to speak of the whole circle of the sciences. The division of labour is becoming almost as great as in the various branches of manufacturing, where a man can only do one thing well. And yet Professor Stein, convinced that the older ideal of the Unity of Science remains none the less true, is troubled by the limited vision of the younger devotees of science, whose mental vision has become almost myopic in its range. "Science is one, and yet we act as if it were many." That is the burden of his complaint. Not only, he says, have the natural sciences gone their own way, but even the philosophical sciences have split up into fragments, so that a man engaged in one of them can hardly understand even the language of another. And he might have added, that the result of this state of things is that sometimes a man engaged in one branch of philosophy says hard things about a man engaged in another branch. The bond of common sympathy—which is a great thing in life, for man, as Aristotle says, is essentially a social animal—the bond of a common sympathy is broken, and sometimes life is made harder—as if it were not hard enough already!—by the use-

less expenditure of time and energy in defending the object of one's own pursuit from the unsympathetic attacks of others. I do not think this is a pleasant or a satisfactory state of things, and I would like to say a word that may help to bring out the real unity of the sciences, whether these are concerned with nature or with human life.

I say "whether these are concerned with nature or with human life." But of course I have here made an assumption. I have assumed that there is such a thing as a *science* or *sciences* of human life. And this assumption, as I am aware, may be called into question. It may be said that there is no "science" of human life that does not fall within the domain of the science of nature. This is a view with which the late Professor Huxley threatened us, though he still had a certain reverence—or it may be superstition—for philosophy that prevented him from carrying out his threat. For Professor Huxley, I fear, there was no science, strictly so called, of human life, but only of man as a part of nature. Now, I have no desire to dispute about words. If "science" is a body of facts, ascertained by the application of quantitative measurement, I think we must admit that there is no "science" of human life. But, before we give this limited application to the term "science," we had better be clear as to the results of the limitation. It is usually thought that the biological law of development is a "scientific" doctrine. But that law is not based upon anything that can be stated in quantitative terms. The principle upon which it rests is that

the various so-called species have originated by the accumulation of slight differences; but this law cannot be formulated in a quantitative way, in the precise way, *e.g.*, in which the law of gravitation can be formulated. Yet surely there is a law of the *evolution* of living beings. Why, then, should there not be a law of the evolution of the spiritual side of man's nature—a law, *e.g.*, of the evolution of his intellect, his morality, his religion, his art, and a law of social evolution? And whence did Darwin get the materials for his law of development? He drew them from the observations of stock-breeders and gardeners, as well as of naturalists, and from every available source that gave a hint of the manner in which plants and animals vary. In this mass of material he recognized, by the insight of genius, the principle at work, and thus he raised botany and zoology beyond the stage of classification and united them in the single science of Biology. If Biology is a science, it is not because its principle admits of precise quantitative statement, but because it has a *principle*. That this is a principle of developing beings, not of things that may be treated as unchanging, does not remove it from the rank of science. I don't think, therefore, that we can exclude the sciences dealing with the spiritual life of man from the domain of science, on the ground that exact quantitative measurement is impossible, without removing Biology along with them.

But the case for the sciences of human life is stronger than this. By a long process of inferences we may

construct, with more or less precision, the way in which living beings have been evolved from some simple primitive form or forms; but in many cases our constructions are more or less hypothetical. That plants and animals have been evolved, and evolved as a rule from the less to the more complex—of this we are certain; but we are not certain by what precise path the evolution in all cases proceeded. This, of course, does not throw any doubt upon the fact of evolution itself, any more than our ignorance of the law of some physical phenomena throws doubt on the general principle of the conservation of energy: just as we do not doubt the law of conservation, because we happen not to be able to see its specific application in certain cases, so we do not doubt the principle of evolution because there are "gaps" in our knowledge. Now, in the case of the spiritual development of man, the material is so to speak already "formed." For man not only develops, but he expresses the various stages of his development in the records he has left behind him. If we wish to study the evolution of his intellectual, moral and religious nature, we can to a large extent do so by studying the products he has left behind him. By the aid of these we can obtain a tolerably complete view of civilized man at any rate, though, no doubt, when we try to go back to the earlier stages we are very much in the position of the biologist who has to depend upon more or less meagre data for the earlier stages of evolution. Of all the products of the human spirit, the most articulate is that of the literature man has left behind him, in which he has em-

bodied his emotions, his beliefs, his thoughts—all that tide of throbbing life that in its distinctive character makes him the highest of all living beings known to us. And still more: among these literary records is to be found the reflection of the best minds of the past on the life which they found in and around them—a reflection which, when it reaches express and systematic form, we call philosophy. Thus our task is immensely simplified; our records contain, not only poetic masterpieces, in which the confused mass of fact is made to yield up its hidden meaning, but the philosophical speculations—*i.e.*, the systematic creeds—of some of the best minds that have appeared from age to age; and if in all this formed material we cannot see the principle at work, surely the fault must be ours. I think, therefore, we may assume that there is such a thing as a science of the spiritual life of man, just as there is a science of nature and of life.

But is Science really a unity?

Perhaps the simplest way to answer this question is to begin by asking why we seek for knowledge at all. One answer of course may be, that men devote themselves to the study of science because it will better enable them to earn a living. And I should not altogether object to that answer. It is a good thing to fit oneself for the special work one has to do, and it is not altogether an ignoble thing to acquire the knowledge that will provide one with the means of living. But I don't think the answer is exactly an answer to the question I have asked. Granting that acquaintance with a special branch of knowledge will enable a man to earn

more money, we must still ask how it has come about that that branch of industry exists at all, to be used as a means of making money. Is the motive to the acquisition of knowledge always and only the desire to make a better living? I cannot believe that it is so: I think that the desire of knowledge is more fundamental than the desire to make money. Surely there is such a thing as an impulse so strong that, even if less money may be gained, a man would be willing to take less money, if only he could gain more knowledge. I do not find that the men who have advanced science were so overmastered by the desire of wealth, or so overburdened by its possession, that they pursued knowledge solely for what it would bring. If it were so, they would hardly have spent laborious days in the pursuit of knowledge, even when the path to wealth obviously led in another direction. I think Aristotle is right in saying that the desire of knowledge, and of knowledge for its own sake, is a fundamental impulse of our nature, and that beside it the acquisition of money is quite secondary. It is really the nature of man to seek for knowledge, because he has a very strong desire to know what the actual nature of things is. He does not feel that his life is complete without knowledge, and he is willing to devote all his energies to the task of knowing the world in which he lives, and in knowing himself. We might even omit the first object, and say that in all cases man is seeking to know himself. It is a remark of Turgot, I think, that "man never knows how anthropomorphic he is."

Turgot was thinking of the tendency of primitive man to explain the phenomena of nature by attributing to inanimate things the qualities he found in himself; but in a more fundamental sense the pursuit of knowledge is always the endeavour of man to understand himself. For you must remember that, whatever the world may be in itself, it exists for us only as we bring it within the circle of our knowledge; and the desire for knowledge is simply the impulse to bring the world more and more fully within that circle. We desire to make what is opaque and unintelligible to us transparent and intelligible, and so long as this end is not attained our fundamental desire is unsatisfied—the desire to be at unity with ourselves.

Now, if this is so, it is obvious that we cannot be satisfied ultimately with partial knowledge. It is not partial knowledge of which we are in quest, but complete knowledge. For the fundamental impulse to know is not an impulse to know some things; it is an impulse to know—to feel at home—in all that is. There is only one condition under which we can be satisfied with partial knowledge, viz., if we mistake the part for the whole. Then indeed we shall persuade ourselves that we have satisfied our desire for knowledge. But so long as we are clear that we are dealing with only a part, we cannot be satisfied, and must go on to deal with the other parts that go to make up the total organism of knowledge.

There is, then, let us assume, an organism of knowledge, and this means that, strictly speaking, there is only one science. For science is just a

body of truth which has been established by a defensible interpretation of our own experience ; and obviously if the experience of man is one, the science which interprets it must also be one.

But, it may be said, surely there are many sciences ; is it not then paradoxical to say that there is only one science ? I do not think so. I suppose it will be admitted that there is only one universe, not a variety of universes. We may find many grades of being in the universe, but it will hardly be contended that we can speak of each of these grades of being as separate universes. Why, then, do we speak of many sciences ? We do so, of course, because the pursuit of science demands division of labour. It takes many men, and many groups of men, to attain to science, and therefore the work of the one science has to be done by many men, each contributing his own quota to the whole. Just as many men must co-operate in the making of a single machine, so many workers must labour at the formation of the one science. And there is another thing. As various degrees of skill are needed in the men who make a machine, so the special tasks of the fellow-labourers in science are all necessary, but it cannot be said that their task is the same. For, if science is an organic whole, the parts must be differentiated, just as the parts of a living organism are differentiated. Each is in a sense a whole, and yet it cannot exist except in the totality of these wholes, the complete living organism. We are therefore entitled to say that the one science has many members, but hardly that it has many separate parts. No one

science is in the strict sense "science," because no science is absolutely self-sufficient. If it were, there would be no meaning in speaking of the existence of other sciences. Perhaps we may make this clearer to ourselves by asking what would be the character of a man who had attained the end of science—the comprehension of the universe. The universe would for him be at least an organic whole, in which every part was illuminated by the light streaming from different sources. And above all, even the commonest thing would be viewed in the light of the universal intelligence, which it ultimately presupposes, and without which it could not be. In short, he would at every moment see all things bathed in the light of all the special sciences, of all history, and all the fine arts, and he would see the whole as interpreted from the point of view of a comprehensive philosophy.

Now, of course, it is impossible for any of us to attain completely to this wide and comprehensive vision ; but to some extent we may approximate to it by the habit of continually thinking of the particular in the light of the whole. And this is the great value of the philosophical mode of comprehending things. For it is the special business of philosophy to demonstrate that truth is an organism, and the various sciences the comprehension of each of the organs that in their unification constitute the whole of philosophy. We may say, in a sense, what Goethe says of nature : "Her children we know, but the mother, where is she?" In one sense Philosophy has no content of its own ; in another sense it contains the whole content of

Science. But it is not for that reason a mere aggregate of the other forms of science ; on the contrary, it is the only form of human consciousness in which the total content of knowledge is unified. That this is possible at all is due (1) to the fact that the principles employed in other branches of knowledge are made the direct object of thought, and (2) that in the history of philosophy itself we have a record of the successive stages in the reduction of the content of knowledge, supplied from other sources, to a systematic whole.

In conclusion, I should like in a word to point out the necessity of some knowledge of the problems of philosophy to a full human life. Suppose a man has to pass much of his life teaching a special branch of knowledge, and has no insight into the place which his subject occupies in the total organism of science; and what is likely to be the result ? After a time he is apt to tire of the monotonous task of communicating an elementary knowledge of his subject to immature minds, and, if it does not go so badly with him that he finds life weary, stale, flat and unprofitable, at least he is almost certain to be harassed by the doubt as to whether his life is worth living. For no one can altogether repress that striving after complete truth which is part of his greatness as man. On the other hand, the man who is teaching even the simplest elements of knowledge, with the consciousness that he is preparing the way for fuller comprehension, has the uplifting feeling of being a "fellow-worker with God" ; what he does is not lost, but is the necessary preparation for something higher. Thus in a very

practical way "he lives in the whole," as Goethe counsels us all to do ; he lives "in the whole," though his immediate task is with the part. And, knowing that others also are contributing their share to the great work of civilization, he cannot but have that sympathy which comes to all who are conscious of working together for a great and common end. This unity of purpose, and this universal sympathy with all that makes for the higher life, the real study of philosophy gives ; and I would earnestly ask you to take to heart this great lesson, that, whoever works in the consciousness that Science is one, and that we may all help others to see its unity, need never despair, even if his particular task seems small and mean; it is impossible for anyone to live in the whole without in some measure communicating his spirit to others. One may be only (in Lessing's phrase) sweeping the steps of the temple, but that task he will perform as conscientiously and as gladly as if he were ministering at the altar.

THE LATE J. B. McIVER.

ON Tuesday night, January 26th, 1904, Mr. J. B. McIver, who for twenty years held the position of Treasurer of Queen's University, passed away as the result of complications arising out of a severe cold from which the deceased suffered for a fortnight. The deceased was a skilled accountant, kind-hearted and sympathetic, and a loyal and trustworthy citizen. The flag over the tower at Queen's University was raised to half-mast out of respect to the memory of one who had been for so many years a valued friend of Queen's.



D. B. MACLENNAN, Cornwall.

AN interesting editorial in one of the Toronto papers about Christmas time regarding "the race problem that may develop at Queen's," goes on to say, "Mr. Hunt, one of the African students, has addressed the Kingston "Whig" in a letter characterized by the bombast of his race, wherein he pictured the primeval peace of his people in African forests, where they worshiped the great Spirit and described the cruel white men who tore them from happy huts, selling them into servitude. No one denies the horrors of the slave ship and slavery but one doubts the idyllic repose of the African before captivity."

However, to doubt the "idyllic repose of the African before captivity" does not diminish in the least the horrors of the slave trade, nor does it take away from the force of Mr. Hunt's letter. Perhaps Mr. Hunt's letter is characterized by the bombast of the race. We do not know. But even students, who by no means represent the broadest or most charitable spirit at Queen's, thought the letter was well written, and the question well handled. If the African race is no more bombastic than Mr. Hunt, the Anglo-Saxon has much to learn from them.

The editorial continues, "In Canada we are disposed to treat the negro as a man and a citizen." "How very kind of us! of course we treat the negro as a citizen, because as a rule he makes a very good citizen. But if a man is willing and able to make a good citizen—whatsoever his colour, race or creed—he is regarded as a citizen in any country. We need not boast that in Canada we are disposed to treat the negro as a citizen. We also treat him "as a man." How else would we treat him? The United States for a number of years did not treat the negro "as a man." Suffice it here to say that they have learned to reconstruct their ideas of manhood.

But the question that is troubling the

mind of the Toronto editor is the question of social equality. He says. "To put it mildly the prospect of dining with the African, however much he may know of Hegel's philosophy and the Greek drama, is not exhilarating; while the prospect of a white woman promenading college halls on the arm of a dusky fellow student is distinctly repulsive." We fail to see it in that light. If your comrade is not an interesting person—be he black or white—the prospect of having anything to do with him at all is not exhilarating. But a person who has more than the pedant's acquaintance with Hegel's philosophy and the Greek drama would, we think, be a most interesting person to meet. It is not a man's colour, but his conversational gifts that make him a charming conversationalist. It is not his colour but his character that makes him a person we would be pleased to meet. And the person who cannot appreciate culture—in a negro or a white man—may spend all his time otherwise if he will, but we cannot help pitying him.

But why the prospect of a white woman promenading college halls on the arm of a dusky negro fellow student should be distinctively repulsive we cannot see. That there is some ground for such a statement all will admit; for whenever we think of the negro we cannot help thinking of the black population of the Southern States of the union, the lawless, ignorant, and vicious negro who is the inheritor of all the wrongs which the slave trade has heaped upon him. The situation in the States is a very serious and difficult one to handle, but the white man has brought it upon himself and he must settle it himself, in what way it for him to decide. Now all will admit that to see a white woman leaning on the arm of an illiterate and vicious negro would be repulsive. It would also be repulsive to see her leaning on the arm of an illiterate and vicious

white man. But that is not the type of negro we have to deal with at Queen's. The coloured students attending Queen's are physically healthy, are educated, and are cultured—and true culture and education mean morality. The negro here is one who has risen above the circumstances which have so degraded his fellow negro, just as the Englishmen has risen above the serfdom imposed on the Saxon by his Norman conqueror, and as the Australian has risen above the circumstances which doomed his convict forefather to transportation. We at Queen's have to deal with negro students who are in every way like their fellow-students except for their colour, and the way they are received by their fellow-students shows that at Queen's at least we have learned to look below the surface.

After dwelling on the magnanimity with which we in Canada have granted to resident negroes all political and educational privileges, the editorial remarks, "This being the case, the negro in Canada, to avoid heartburnings, should be careful not to clamour for social equality. Any manifestation upon the part of the negroes to mix with the white people as if there were no difference of colour would alarm the community and produce an ill feeling in which the blacks would get the worst of it." Very true. For there is a factor in the question which must be considered, viz.: the instinctive prejudice, which the white man entertains for the black man. This prejudice can no doubt be traced, in part, to the instinct of race preservation which is mentioned in the editorial referred to. But the main factor in this prejudice is the sentiment which the slave trade has created. We should remember, however, that the negro is not responsible for this. Therefore, while we must recognize the fact that this prejudice against the negro does exist, and while we must ask the negro,

in order to avoid heartburnings, to consider this prejudice when entering the society of the white man in Canada; the white man on his part should recognize the fact that this prejudice is of his own creation, that to entertain this prejudice is a sign of weakness, and that it is for him, if he is to grow, to rise above it. Besides, when our coloured fellow-students come and ask the college ladies for a number, we should remember that they come from a country where the white man regards it as an honour to dance with the dusky belle of society, and not from a country where the race-struggle has taken on the unfortunate aspect of the negro question in the States. Of course it is one of the characteristics of a gentleman that he never makes a lady feel that he has forced his company upon her. But she, to whom the company of a true gentleman is distasteful merely because he is a negro has not learned to look below the surface; she has not quite entered upon the heritage of the true Queen's student.

The Toronto editor sees still another danger. "Social equality, even in a college, where there are male and female students, will mean that after a while the Ethiopian will desire to wed the Caucasian. Such a suggestion of mixture of race is repulsive, and would mean the absolute ostracism of the white person consenting to such a union." But it does not necessarily follow that a lady-student is going to be married as soon as she graduates just because she has attended a college where there are male and female students. Such a contingency as that suggested by the Toronto editor need not therefore cause any serious alarm. But if the question should take on the aspect suggested, we should remember there was a time when considerable prejudice was entertained against the marriage of the daughter of a "gentleman" with the son of a tradesman. At Queen's, however,

all class distinction is cast aside, and we are taught not only to say but also to believe that "a man's a man for a' that."

Before concluding we wish to draw the attention of our readers to one feature in the editorial referred to, without which the editorial might have been pardonable. It is this, "The unwisdom of even coloured college students endeavouring to be on equal and familiar terms socially with the white students was shown in a recent football match between Dartmouth College and Princeton University, when, it is said, one Matthew Bullock, a negro player on the Dartmouth team, was 'intentionally and brutally put out of the game,' notwithstanding all the Dartmouth players could do." The brutality of the Princeton students is referred to without comment by the editor of the Toronto paper. That fact is significant of his whole point of view.

WE are all delighted to see that Prof. Dupuis is to give a series of lectures this year on Astronomy at the Alumni Conference, for astronomy is a subject we should know more about, and we know of no one better able to give what should be a most popular series of lectures on that subject. Not only is Prof. Dupuis an earnest student and master of his subject, he is also a most interesting lecturer for he makes the most intricate problems appear so easy that you wonder that you could not solve them for yourself, and yet so forcible that you feel a master hand has raised a corner of Nature's veil and given you a glimpse of her most sacred mysteries. But it is not for these reasons alone that we feel the satisfaction at the prospect of hearing Prof. Dupuis, it is also because of the implicit recognition of the masterly quality of his lectures last year on a similar occasion.

It may, of course, be questioned

whether astronomy comes within the scope of a theological conference. But we gladly welcome the broadening of the range of subjects treated there, as well as the recognition of the value to a preacher of knowledge that lies outside of the direct scope of his profession. Theology has been truly called the "Queen of Sciences." But that theology is not the Queen of the Sciences which is out of sympathy with the other sciences, far less that theology which is antagonistic to any branch of scientific thought. Yet too often is the scope of theology narrowed, for the theological mind is frequently tempted to believe that God reveals himself only in the grand and hazy glimpses that come we hardly know whence and why, and that the scientist who is poring over details is losing God. This of course is a one-sided view. It has been well said that one who has solved for himself one of nature's secrets receives thereby inspiration for a life time. Let one who is visiting the slums of a great city whence nature seems completely barred describe as exquisitely as he can the sweet songs of birds. The wondering children may be amazed and even awed at the description of beauties so far surpassing anything they know, but they do not know how sweet a bird's song is, nor can they tell it to others until they have gone out and for themselves have seen the grass and the sky and the trees, and have heard the birds. So it seems to us that the Psalmists utterance, "The Lord is my shepherd; I shall not want," carries little meaning with it, if it is the dictum of a supernatural being, but is instinct with meaning if it has been inspired by the experience of him who sang, "These all wait upon Thee, that thou mayest give them their meat in due season." The Bible is a nobler book if it is the record of man's own experience, written with the sweat of his brow, than if it is the mechanical in-

scription of truths which he has not experienced and in recording which his pen was guided by some external force. We therefore welcome the introduction into the programme of the conference of series of lectures on scientific subjects which throw light upon the composition of Hebrew literature itself, or upon the revelation of God apart from that literature.

EDITORIAL NOTES.

In our last number the postponement of the debate between '06 and '07 gave us an opportunity for grumbling. We did not dream that the debate would ultimately come off in time to be in the same issue. We must congratulate the champions of '07, and especially Mr. Kennedy who made the best speech of the evening. He was quiet and deliberate. Mr. Fokes spoke more forcefully, and might probably be the better public speaker of the two if he would considerably restrain his confidence and his gesticulating.

If '04 and '07 meet for inter-year honours this will be the first time since 1901 that the full series of debates will have been held. Success to—the right ones.

The fates seems to be more propitious to Queen's. May we do nothing to incur their hostility again, at least not till the hockey season is over. We are anxiously awaiting the match between Queen's and McGill on the 29th of January. By the time this is printed we shall have either won or one.

It is feared by some that to level the floor of Grant Hall will only add an impulse to the existing craze for dancing. Surely no one who has felt the spirit of Queen's will entertain this argument. If there is too much dancing let us limit it not by limiting the accom-

modation for dancing, but by discouraging the craze. The only objection to the proposal is that it will retard building operations considerably. Yet, while we regret this, all will feel that it is better to do the work slowly and do it well. We hope Grant Hall will do for a long time.

The Alumni Conference will meet from Feb. 8-12th this year. We hope to be able to furnish our readers with interesting reports of this assembly of Queen's Alumni.

DECLINE OF THE QUEEN'S SPIRIT.

Kingston, Ont., Jan. 22nd, 1903.

To the Editor of the Journal:

ONE of the noblest heritages which Queen's possesses is the now famous "Queen's spirit",—that spirit of loyalty, of devotion, of unity—which (during her struggle for existence) has been nursed in the cradle of adversity and passed down to the present student body. That we should cherish this heritage, and pass it on down undefiled to succeeding generations of students will be so universally admitted that no expatiation is here necessary.

However loath we are to do so, yet we must admit that the old spirit is beginning to show signs of decay. At the science dinner, Prof. Cappon hinted at this decline in his own humorous manner, when he expressed his hope that in the future he would not have to witness Profs. Dupuis and Watson leading opposing bodies of students to combat in the halls of our venerable institution. The penetrating insight of the editor for divinity did not fail to "discern the signs of the times" as is seen in his ominous query in a recent num-

ber of the Journal, where he asks if there is not danger of estrangement when we are separated in different buildings? From a recent number of the Journal we further learn that a returned graduate frankly admitted that the old "Queen's spirit" had already suffered decline. Perhaps a concrete example will show this decline in unity more clearly. The seniors in arts, science, and medicine all joined together in "getting up" their At Home. The juniors in arts and science are organized as one year and so both took part in the '05 At Home. The sophomores in arts and science and medicine are all organized separately, yet the science and arts students manage to get together in selecting a year pin and in getting up their annual At Home. The freshmen are organized separately, and did not come to a common agreement in selecting a year pin, nor in "getting up" their At Home. The decline is quite obvious viz: seniors—unity of three faculties; juniors—complete unity of two faculties; sophomores—looser unity of two, and freshmen—no unity. The thin end of the wedge is already in. Are we going to stand idly by, and let it be driven home?

Let us then face the facts boldly (for facts are stubborn things) and see if there is not some remedy—not some opportune action—"which taken at the flood leads on to fortune". The obvious need of our new and present condition of separation in different buildings is more contact—more knowledge of each other. To accomplish this end, the sister year organizations of the various faculties should amalgamate. Besides giving

us more intercourse with each other, this joining together would be of mutual advantage in many other ways. In the inter-year debates, hockey matches, rugby matches and contests in track athletics all the years suffer from lack of unity (for unity is strength). Instances could be shown where one of two individuals (with little knowledge of the "material" in the other two faculties) picked the teams for these inter-year contests. Another advantage of unity would be in preparing programmes for year meetings owing to the increased amount of "material" available.

Not only should the various sister years unite, but the various courts should be united. One court, under the supervision of the A.M.S., would be more advisable than the present system of three courts, in many ways:

1st. Unity of faculties would be increased.

2nd. Sufficient "cases" would come up each year to justify its existence.

3rd. The junior judge fines could be eliminated altogether, for there would be no longer any necessity for this spurious auxiliary to justice in order to fill out a night's programme.

4th. More uniform justice would be meted out, for no longer could a student, guilty of an offence directly concerning the students of another faculty, hide behind the students of his own faculty and thus escape unscathed.

Will some venerable post-mortem or sturdy senior (one of those who demonstrated their unity in their At Home) not arise like a Walpole of old, and step into the breach? Who then will bring the matter before the

A.M.S., and there have a committee appointed with power to draw together the unconsciously estranged sons and daughters of a common Alma Mater?

Yours truly,
STUDENT.

Ladies.

"'T WAS EVER THUS."

WHEN in the leisure hours which Christmas vacation affords, we look back in retrospect at the fall term and realize how very small a portion of our time has been given to the real College work and how very large a part has been taken up developing the social side of our nature, we firmly and solemnly resolve to devote every moment from January the Seventh until the last one of those great ordeals, examinations, has been gone through to reading Moderns, Studying Carlyle, solving Mathematical problems or delving deep into Classic lore. Everything directly related to our College work shall be set aside, even the time given to our meals shall be shortened. No longer must there be any lingering in the girls' rooms after tea, just to talk over the happenings of the day—to discuss the last dance or plan something new for the Levana, before settling down to work. No—all these must be forbidden pleasures—now we shall go directly to our rooms, close and lock the doors as carefully as did King of Midas of yore in guarding his gold—for are we not to become misers also—so carefully watchful of our time. Then too we plan to burn the mid-night oil, to work away into the wee small hours of the night, and also to rise an hour earlier in the morning. It causes a moment's hesitation to add this last resolve, for suddenly we seem to realize how delightful we have found those last few moment's sleep, just smuggled in as it were, before

the rising bell. When in that sweet dreamy state, which we all have experienced, we seem to be wafted away into fruitful far-off lands, without one thought of those hundred lines of Vergil yet unread or that mathematical exercise still unprepared. And, in contrast to this, to think of rising in the grey dull dawn, when every thing outside looks so dismal and cold. But we are decided to do our utmost in the new year. So by a strong effort we resolutely put away all ideas of indulging ourselves in long morning naps, and resolve to get at least one hour's study before breakfast.

But when is our recreation to be taken? Oh, all that is necessary can be gained by our walks to the College to take our classes. We had thought of getting a ticket for the rink, had even spoken to one of the girls to share a locker with us, but new arrangements must be made, for all is to be changed now. Hereafter skating will have no attraction for us. We are to devote ourselves wholly and impartially to our work. Oh, how virtuous we feel! How proudly we disclose to the home-friends the course of study we have marked out. They in truth look somewhat dubious, but our ardour is in no way dampened. We feel a shade of pity for their incredulity, and smile as we think, what a revelation it will be for them when they realize with what strong wills we are endowed.

Almost a month of the new term has passed away and how much of the work have we accomplished, how many of our resolutions, so conscientiously made are bearing fruits. Perchance for a week, the fever enthralled us—diligently we applied ourselves, going about with a stern and resolute countenance, which forbade—nay challenged anyone to dare to try to entice us from our "books." No moments were wasted in the cloakroom, greeting the girls as of yore. Hastily we don those inspiring gowns, hoping thus to surround ourselves, out-

wardly even also with an environment of learning. Classes over, we did not, as usual, leisurely wander up to the "Levana room," now so attractively bright and beautiful, to snatch a few moments over the latest magazine, or have a social talk with some of the girls who also had a spare hour; instead we invariably haunted the library, or some deserted classroom, there to pore over the pages of one of the books prescribed on our course.

If it were necessary to pass the rink at all, we did so without casting a glance in that direction and unconsciously, our steps hastened when in that vicinity for "to hesitate was to be lost," as everyone knows what a peculiar charm that long low grey building exerts over anyone who has tasted of its pleasures. If a dance were mentioned or any social function, by some of those, who, not having been conscious-stricken had formed no rash resolves, as they later proved to be, we turned a deaf ear and bravely said we had quite decided to abstain from amusements of all kinds for the remainder of this year.

At length, however, work began to drag and to become somewhat monotonous. Interested as we believed ourselves to be and loath as we were to acknowledge it, we finally were forced to make this admission. We took time to consider if it really were wise to do without every kind of recreation, or if we should not occasionally indulge in our favourite pastime—skating. Just as the down hill path is easy and there's no turning back the first skate once taken, more were sure to follow. We allowed ourselves to be convinced that it, was absolutely necessary to take an hours exercise every day and no better could we do than to skate, until at least the gymnasium should be completely equipped. Then too, we gradually relaxed our efforts to utilize all spare moments, spent in the college halls. For to the senior girls came the saddening thought that pos-

sibly this would be their last year, and for this reason time spent in intercourse with their college "chums," whom they might not see again for a year, perhaps forever, was time not spent in vain. Then too after skating it was impossible to work far into the night without the "eyelids being touched by winged sleep." And even the ardent desire to "follow the star of knowledge," to see our names high in the honour lists in the spring, could not succeed in causing us to work later than eleven o'clock.

Even our firm resolve in regard to attending social functions faded away, and we were persuaded, first to work on committees for the Conversat, persuaded by having it showed to us that it was our duty, and finally we yielded to the one who solicited our dollars. We gave just to support a college function, but of course had no thought of attending. However as the time approached, as the college halls began to take on a festive appearance, we began to weaken in our determination and at length were among the most enthusiastic of those who hoped for its success. In the end we went just to see how everything turned out.

By the end of January we were again in the mad whirl of gaiety and April seemed so far away, and so it goes on. But with the beginning of March come new feelings, new energy and application to work, not at all the result of resolutions made by conscience stricken students but rather the outcome of the realization of the fact, sad but alas too true, that in a few short weeks we must be prepared to meet our doom. Some of us will wait too long, will be able to accomplish nothing satisfactorily, but will be seized with a feeling of despair when we see how utterly hopeless is the task we have set before ourselves, to try to crowd into four short weeks what we could have scarcely accomplished in twice as many months. Others, who

have worked away steadily and quietly from the opening of the college year, will be serene and happy in the glad consciousness of having done all they could. "And it was ever thus."

On the afternoon of January 13th, the Levana Society met for the first time in the new year. The programme was highly appreciated by the many members present, the subject for the day being "Chopin." A history of his life was read by Miss Williams, and Misses. Gordon, Clark and Young rendered selections from some of the most beautiful of the great composer's works.

On Thursday, January 21st, the lady-students listened to a most interesting and helpful lecture on Sanitary Science, delivered by Mrs. Shortt, a graduate in Medicine from our own College.

Miss Hawes's paper on the "Ministry of Suffering," read before Y.W.C.A. on Friday January 22nd, was listened to with interest. The solo by Miss Munro also added to the enjoyment of the meeting.

We think that the Levana Society ought to give a little bit of motherly advice to the "freshettes" who sit on the bank, over at the rink, swinging their feet and humming "whosoever will may come."

Arts.

CONTRIBUTORS.

THE Journal exists largely as the chronicle of all the interesting happenings around the college halls and among the students. No one man in any faculty can keep in touch with everything going on in it and unless he devotes more of his time to the work, than, as a rule, he can reasonably spare, he cannot report anything but the most noticeable events. When this is the case the

personal items, which help us so much to make a column interesting, do not appear and the Journal suffers thereby. This lack has been noticeable in the Arts column for this term, and the Editor wishes to direct the students' attention to it. When he had the misfortune to be chosen for the position, he considered that his work would chiefly consist in editing the contributions of those of literary aspirations who sought fame through the columns of this paper. But alas for foolish hopes! not a single article has been offered him for publication this present session.

This we think is not as it should be. Everything that happens does not do so in presence of the Journal's representatives, and a report of it could, as a rule, be better prepared by some other student. Hence our wail of woe at being left to collect and present the material, for which we are responsible, in each number of the Journal. Most readers consider they have done their work when they have appointed the officials and paid their subscription, but, important as these duties are, more remains to be done before the Journal will be what it should be.

If your imagination be vivid and glowing and your pen obedient, write us a fairy-tale or a poem; if you incline to write, do not be afraid to entrust your tentative efforts to our sympathetic criticism; if you see or hear of anything you judge to be interesting enough to deserve a place in the Journal, jot it down and hand it in. So will the work of the Editors become exceeding gladsome and our Journal, a magazine of note.

POLITICAL SCIENCE CLUB.

The adjourned meeting of the Political Science Club was held on Wednesday, Jan. 20th, when the members had the pleasure of listening to a very interesting debate on, "Resolved—that the policy of the government with regard to the Grand Trunk Pacific is not in the best interests of Canada. The debaters were, — affirmative, Messrs. Mulloy and Beggs; negative, Messrs. Woolsey and Law.

The speakers for the affirmative took the ground that the country did not yet need another transcontinental railway, and, even if it did, that the Canadian Northern System would serve that purpose. The negative held that a freer outlet for western produce is a burning necessity, that competition would greatly increase the value of the service provided by present roads and that new country would be opened up, which would pay the cost of the road to the country in the increased value of the land thrown open to settlers.

The discussion on the whole appeared a rather pale reflection of some of the speeches delivered in Parliament on the subject last session, and as in most political speeches, more statements were made than proved. The Judges awarded the affirmative the palm in delivery, but the debate went to the negative, as they had stayed closer to the subject in hand and offered more authority for their arguments.

Mr. Mulloy's speech was easily the best delivered of the evening. Mr. Mulloy has learned of necessity to do without notes or manuscript and can speak readily and fluently. The other debaters depended too much on their manuscripts and at times were halting in delivery.

PHILOSOPHICAL SOCIETY.

Professor Marshall delivered an address on Matthew Arnold before the Society on Monday evening, Jan. 25th. Such a paper could not be treated with any justice in the limited space at our disposal. The very large number who attended expected to hear something worthy of the lecturer and his subject and were more than satisfied. It is to be hoped that the paper will be reproduced in full in a later number of the Journal.

The last two meetings of the Society have shown that no class-room will accommodate the numbers who attend and we would respectfully suggest that subsequent meetings be held in the Convocation Hall. The critic, Professor Dyde, made a few pointed remarks to those who came in late and disturbed the speaker and audience. Those who did so were more of a nuisance than in most meetings as they had to enter from the front and pass between the lecturer and his audience in order to get seats. Some members of the Society brought seats for the late comers and when they found it necessary to carry them in front of the speaker, most of the audience considered their zeal rather misdirected. But by adopting Convocation Hall as the place of meeting such little troubles would be avoided.

At Alma Mater a departure was made at a recent meeting which it is hoped will not be allowed to become a precedent. There is nothing on the order of business providing that an advertising agent or business man may come in and solicit business during the meeting.

A small but very pleasant dance was given in the gym. at th R.M.C., on the evening of the twenty third. Mr. J. R. Pringle, represented the Arts Faculty and reports an enjoyable evening.

We have as yet received no report from the Arts Delegate to the Science dance.

Honour Political Science and Honour Philosophy are to cross sticks on the ice shortly. An entirely new brand of hockey will be presented to spectators at this meeting.

Congratulations to the girls on having at last a gym. It is now 'up to' the boys to see that they make theirs also *un fait accompli*.



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COLLEGE EXERCISES.

The year '02 in Arts and Science, had a meeting of the members who are yet in connection with the college, but decided that no definite steps to-wards holding a re-union would be taken before next fall.

A very pleasant reunion of the members of the year '03 was held at the home of the Hon. Secretary Mr. Fred Nicolle, a short time ago. Thirty-four members of the year were present and they decided that '03 was yet strong enough to be felt in college life and so in a measure they re-organized the year.

Medicine.

THE NEW SCIENCE OF HEALTH.

DURING past ages mortals have suffered from diseases of various kinds involving much pain and suffering. Somehow people imagined that it could not be helped and did the best they could under the circumstances, by adopting such means as experience had proved to be of value. Investigators diligently sought to discover the conditions which brought about disease, and spent their lives in the study of the body, the functions of its various parts, how these might be interfered with and the rational methods for restoring them.

But the light of the twentieth century has shone forth. The causes of disease, which seemed innumerable, have been found to be remarkably simple. They lie upon the surface, and the wonder is that they were not discovered before. This great discovery, in short, is that proper food, pure air and cleanliness are necessary to

secure perfect health. This seems so eminently reasonable that one can hardly see how no one happened to think of it before. Then what could be more reasonable than to extend this indefinitely and conclude that all disease is the result of the non-observance of this principle. There is no necessity for being sick. It is a mere luxury which cannot be justified by any reasoning. If you are sick it is because you have been eating too much, or drinking too little, you have forgotten at some time and inflated the upper part of the lungs before the lower, or perhaps you have neglected to brush your teeth. The result of this is obstipation, biliousness, kidney or heart disease. Or you may not have fully acquired the art of perfect rest, which is a semi-comatose, trance-like condition, which some people have developed to such a degree that animation appears to be entirely suspended.

Then you must have exercise. Someone seems to have thought of this long ago but he failed to see that ordinary exercise is of no use, but that it must be taken according to a "system." Now there are a great many "systems," and one might think that this would cause some uncertainty as to which is the best. But you must remember that the best is always the last one you hear about. In fact, it is as much superior to all others as the last patent medicine or breakfast food is to its predecessors. You should take measurements of yourself and calculate your surface area and cubical contents. Then you can be instructed as to the proper acrobatic feats which it is necessary for you to perform. Otherwise you might exercise the wrong muscles with dire results.

Then if you carefully follow your programme, you will not get sick. If you do, you may rest assured, you have done something wrong. There may be some excrementitious matter on your integumentary epidermis, with the result that you have heart disease. Or, in breathing, you have forced the air out of the lungs without making rigid the latissimus dorsi, and so you get kidney disease. Or you have eaten too much for dinner, with the result that it has become foul and impure and been absorbed by the blood-making glands into the circulatory system, the result of which may be almost any disease. So you must take new measurements and start all over again. Perhaps you have been doing programme No. 1, three times when you should have been doing it four times, and so your sickness is the result of your own carelessness. It will teach you to be more careful the next time.

But if you should get so sick that you are not able to work at your "system," then you will have an opportunity to free the mind from any definite idea. But in no case call in a doctor. He would know something about your real condition and would not appreciate your "system," and it is well known that in medical schools the instructions regarding the body and the methods of treatment possess a lack of rationality truly amazing. He might also give you medicine which is nothing but poison, and is worse than useless. Just brush your teeth, take a nose bath to clean your tonsils, flex your feet up and down and eat something good and hard, preferably whole wheat dried in the oven. Eat only the one thing at each meal as mixing

things up does a lot of harm. But secure variety by some trifling change in the menu for your next meal. If you lose your appetite altogether, remember that people ordinarily eat far too much anyway. Then make your will, call in your spiritual adviser, and console yourself with the thought that you have acted in accordance with the highest scientific knowledge of modern times.

The question has frequently been suggested whether the medical dinner, in its present form, best fulfils the purpose for which it is held. Of course it has come down to us from the past, and on that account deserves consideration. But that is not sufficient reason for continuing it if it does not fill the bill. There is always a tendency to continue that which has been customary, without enquiring whether it is really the best plan or not. This is true of college functions as well as of many other things. Those college affairs which tend to the best interests of the students and of the university, should be retained. Those which do not, should be changed or altogether discontinued.

Some very good reasons may be given for an annual entertainment such as the dinner. It is the one occasion upon which all the students and professors meet together socially. It furnishes an opportunity for entertaining delegates from other universities. On the other hand it may be stated that the number of students is too large to be entertained at once in this way; that satisfactory arrangements cannot be made either as regards the dinner itself, or for the purpose of hearing the speeches to advantage;

that the social advantage is really insignificant apart from the *esprit de corps*, which it may inculcate; that if the three junior years were given the option of not attending the dinner, with a corresponding reduction in their fees, the number attending would be small; and finally that the necessities could be met in some other way.

In regard to the last point some have suggested a final year dinner, at which professors and delegates could be entertained to better advantage in every way, seeing that the attendance would be, say, seventy-five, instead of two hundred and fifty. With this arrangement, the fees of the undergraduates could be reduced, or, if the present fees were retained, the surplus could be devoted to some object which would be of permanent advantage.

Those outside of the final year could adopt such means as they pleased for entertainment. During the last fall session one of the years struck out in a new direction with entire success.

Professor of Surgery to microbe Ch—nt—"What instrument would you use to open an abscess?"

Silence on the part of the microbe. Professor (encouragingly) "Well, would you use your corkscrew?"

Professor—"I have written the main points on the board."

Tansy R—nd—l enters late after a trip around town on the water-wagon.

Professor—"If any of you can't see the board, I will read them to you."

At the clinic.—Professor to Paddy K—ns—y—"Now Mr. Gillespie"—

Mr. G——in a tone of despair—"Say, do I look like an Irishman, or are we the Heavenly Twins?"

WANTED—A congenial companion. College graduate preferred. State *height*, weight and enclose photo. It's dashed lonesome out here. For further particulars apply to Dr. Sammy Arthur, Assinaboia.

C—m—gs—"I can recommend this medicine. I put it up myself and I tell you it's a specific. I had tried many remedies, but they all failed to effect a cure. I had almost given up hope but having tried this, I can truthfully say that the results exceeded all my anticipations."

Divinity.

NOW it came to pass in the second year of Daniel the King, in the first month, on the 27th day of the month, that the host of Israel went forth to battle against the Amalekites, men skilled in the use of the hammer, and the battle began at mid-day. Seven warriors were chosen from either side, and these fourteen did fight valiantly. There was likewise another warrior on the plain, who fought not on either side, but blew a mighty blast with his ram's horn when the conflict waged fierce. The onlookers knew not who this man might be, for he was an exceeding aged man, and could remember when as a youth he had seen Curtis lead forth the army of Israel to victory. But the captain of the host of Israel knew him, and that he was a friend to Israel, like unto Jethro, Moses' father-in-law. He was known also to the Amalekites, for he was a Midianite. Now this man was chosen by the warriors to judge rightly in all matters of strife between them, and he did admonish the men of valour that should

any warrior score a goal with malice aforethought, his armour should be stripped from off him and he should be driven from the field.

But how the Amalekites did quake when they saw the length of whisker aboard the Israelites, and how K. C. did slaughter a certain Philistine, and how he who watched the posts did mighty deeds of valour, driving terror into the hearts of the Amalekites with the mighty swingings of his club, is it not written in the Science column? For the battle went sore against Israel.

One of the powers that be recently informed us that theological students were expected to be an example to other students, and added that he thought he had sometimes heard theological students shouting in the halls.

Before proceeding to a sermon on this subject we must have a text, and we therefore quote the following verses of scripture: Josh vi., 5: "And it shall come to pass that when they make a long blast with the ram's horn, all the people shall shout with a great shout." I. Sam. iv., 5: "All Israel shouted with a great shout, so that the earth rang again." 2 Chron. xiii., 15: "Then the men of Judah gave a shout." I Sam. x., 24: "And all the people shouted and said, God save the king." Ezra iii., 11: "And all the people shouted with a great shout when they praised the Lord."

Be it known then that we of Divinity Hall regard making a noise as one of the sacred prerogatives handed down to us by our forefathers, that we regard any infringement of this privilege as a violation of ancient tradition, that as the patriarchs of old shouted, so will we shout, fearing not the

face of man, but only Science Hall. Remembering the heroes of old, Samson and Guy Curtis, Gideon and Thurlow Fraser and Joe Ferguson, we will ever be ready to make a joyful noise, and as we began this discourse with scripture, so we will end with the same warrant. Ezra iii. 13: "For the people shouted with a loud shout, and the noise was heard afar off."

One of the pleasantest gatherings it has ever been our fortune to enjoy was that at Principal Gordon's on the evening of Thursday, Jan. 21. The Divinity students have long felt that they should institute some kind of entertainment as a means of social intercourse, but the term is already so crowded with dinners and dances that we deemed it advisable to be deliberate. The opportunity we sought, however, was unexpectedly provided through the goodness of the Principal. Perhaps no other students in Queen's are so intimately associated together as the Divinities. After spending four or five years together in Arts they enter Theology, and for three years more they take all classes together. It was therefore a band of tried and trusty comrades who gathered around the Principal's festive board, thirty-three strong, on the evening mentioned. After an excellent repast speeches were made and of necessity floods of eloquence poured forth. Our chief musicians then did their part nobly, and finally the proceedings were brought to an end with the singing of *Auld Lang Syne*, that is they were meant to be. The Principal didn't realize how unsafe it was to allow thirty-three Queen's Divinities to go up stairs and get their things

without a police force to look after them. The choruses that issued from the upper regions were enough to waken the dead, and the Queen's yell was a shout that would have made the walls of Jericho fall (Dublin papers please copy). Forty years from now, when we are scattered far and wide, when the Moderator is Moderator of the General Assembly and the Pope becomes Bishop of Rome, it will be pleasant to look back on many things that happened in the old days at Queen's: the great hockey matches, when we went forth to do battle with Science Hall; the great court rows, when the Arts men called in the redoubtable Divinities, the veterans of tried valour and well-known prowess, to assist them in repelling the attacks of the armed hordes of Philistines who dared to invade the sanctity of the region "where the goddess Levana still lingers, and the thunderings of the sulphurous Nickie are heard no more"; but not the least pleasant of our memories will be connected with the evening of the 21st of January, 1904, when we met, for convivial purposes assembled, a very jovial company, at the house of Principal Gordon.

Science.

AN OPPORTUNITY OF A LIFE TIME.

WAS Prof. Cappon thinking of the classics when he thought (at the Science dinner) there should be more arts subjects on the Science curriculum? If so, was it from a practical or culture point of view that he based his opinion? We are inclined to think that it was more from the latter point of view. There is no

doubt that to attain the highest degree of culture a good knowledge of the classics is essential, but the question is or should be: Is it, with the limited time at the disposal of the science student, worth his while to take up such work? A. L. Waddell, one of the world's most famous bridge engineers, has something to say on the classics as applied to engineering in his book, "De Pontibus." After explaining why he used such an indefinite title, he goes on to say: "Why revert to the Latin language? Is not English good enough? Certainly, but the author had a reason for using the Latin, which he will proceed to explain, as the said captious reader will assuredly not be satisfied without some explanation.

For five years of his early life the author devoted more than half of his working time to the study of the Latin language; and this is the first opportunity which has occurred during the twenty-two years of his professional career to put the knowledge (?) so obtained to any practical use. Moreover, he fears that even if he be so fortunate as to be able to practice his profession another twenty-two years, no other occasion will occur to use it, so he feels the necessity for GRASPING THIS UNIQUE OPPORTUNITY OF A LIFETIME. Captious reader, are you satisfied?"

"LADIES STORM THE HALL OF FAME."

The long-expected Science dance is over and is now only a pleasant memory. In looking back over that eventful evening we must say that a splendid floor, superb decorations and perfect music, contributed toward the most pleasant dance of the year.

Everything went off without the slightest incident to mar the evening's harmony—it was simply *comme il faut*.

But although it was such a success, many there were among the fair sex who hesitated about going. They had heard vague rumours concerning the fate of a body of men who, at dead of night, had attempted to force this very hall of fame to which they were now invited. And had not the clouds burst above these intruders, and the rain descended in torrents, as they approached the gate-way? Had not a hand from the darkness shot out and plucked one of them from their midst? They were astonished, confused, confounded, and had fled. Truly this goddess Science must be cruel!

But in the face of all this they trusted the sons of Science and had come. They had climbed the steep ascent, every step disclosing new beauties, till they reached the very quintessence of loveliness when the goddess Science herself shone forth in all her glory. Then, and not till then, did the worshippers of Levana see our ideal and they worshipped with us at her shrine.

Our hall will never look prettier than it did on the evening of the 18th, and the committees deserve the highest praise for their work in eclipsing the high standard set by their predecessors in 1903.

The sitting out rooms of the hall were especially attractive, and there was hardly a moment when the cosy corners were not occupied.

On the second floor Chief Bogie had pitched his tepee and entertained his friends at the rustic table so familiar to the civils. Another room showed that the arts of boxing fencing, la-

crosse, and many other of our athletic games, are not unknown to Science. Still another was decorated with weapons of war, but one and all were pronounced by our guests to be the most charming supper rooms they had seen.

When the hour arrived for our departure few could realize that our jolly dance of 1904 had slipped past, now only to live as a happy recollection in the minds of all who were present.

NOTES AND PERSONALS.

Never worry about your board bill, your landlady will always do that for you.

Bill Eyre says that the Freshman year is the best one, as there are no back classes in it.

Prof. Nicol delivered the second of a series of lectures to the Kingston teachers on "Minerals as Imitators." It was spoken of as profoundly interesting and instructive by the *Whig*.

Cavers says walking is very bad along the prominent streets. He made the astonishing assertion that it took him three hours from a midnight affair to accompany an acquaintance (?) home.

The Descriptive Geometry class is now a very popular one. There are more students than seats.

Mr. Tom Fee has written a new book, "How to play games," which, no doubt, will reach the shelf of all those loving manly sports. To attain success in any game the author insists upon modesty, and when this has been accomplished the athlete will be in a position to assimilate the fine points. His advice to the talkative athlete is "Keep your wind for the game you are playing, your team

needs it." Copies of this book may be had from Alfie for 50 cents.

One student has recognized a word used by us in the Science dance article as taken directly from the Bible. To appear original these days and escape detection, sometimes no better place can be found to search for either words, similes or metaphors than in the good book.

Although \$5 was offered for the best production of a new yell in place of "Who are all," none of the six offered yells were found suitable. Perhaps when $T = 306^\circ 5'$ there may be enough originality around the University to get a decent yell for us.

Will some body convince Billy Way that $\frac{3}{4}$ of \$2.00 is not greater than $\frac{2}{3}$ of 2.25? Billy's slide rule is not correct.

In the picture group of the intermediate champions of Rugby, Science is very well represented. Tod Sloan, although usually a modest chap, is certainly posing for effect above the doorway. Perhaps the best known man of the crowd is Fraser Reid, who is wearing a dark sweater with a Q. Mr. Reid is one of the very few men who have been on three championship teams. Other Science men are T. F. Sutherland, Bailey, Lee and Gleason.

IN THE WHIRL OF THE RINK.

In spring a young man's fancies lightly turn to thoughts of love. Several Science students have already discovered the first robin.

If the management, at the clang of the bell, would reverse the usual direction of motion occasionally, it would greatly improve the skating of many and incidentally show up some supposedly good skaters.

Was Marty Walsh on one occasion in the Varsity game attempting to rival the French Professor on his fancy curves, or simply trying to loop-the-loop?

The rink has undergone many improvements since last year. Steel arch trusses have replaced the old wires, and the gentlemen's side of the rink has been boarded. It is on account of this latter fact that the "Pink and White" kid has commenced to do the "stunts."

Geo. Richardson, of Queen's team, is surely an exponent of ideal hockey, and his weakness, it any, lies in the fact that he is too much of a gentleman player for hockey as it is played now. His ability as a hockey player will otherwise compare favourably with that of "Rat" Westwick of the Ottawas or Marshall of the Wanderers. With Marty Walsh as special partner it will be hard work for any defence to stop their scintillating rushes.

Athletica.

HOCKEY.

Queen's III. vs. R.M.C. II.

ON Friday evening Jan. 15th, Queen's III. defeated R. M. C. II. in the opening of the O. H. A. Junior series for this district. The score stood 4 to 3. The match through out was a good exhibition of hockey, and was witnessed by a fair attendance of spectators. Queen's won out by superior play, being faster and checking better than their opponents. In the first half, Ellis, of Queen's, scored the only goal. In the second half Hale secured a goal for the R. M. C.,

while Richardson, Brewster and Sutherland each scored for Queen's. Just before time was up, Corestine shot two goals in succession for R. M. C. "Chaucer" Elliott made an efficient referee.

The teams were as follows:—

Queens III.—goal, Madill; point, Baker; cover-point, Malcolm; centres, Sutherland, Brewster; wings, Ellis, Richardson.

R.M.C. II.—goal, Smith; point, Harrington; cover-point, Hammond; centres, Ryerson, Coristine; wings, Hale, Budden.

Queen's III. vs. R.M.C. II.

The second match in the O.H.A. Junior series between Queen's III. and R.M.C. II., was played on Wednesday, Jan. 20th. R.M.C. won the game by 5 to 0 and are thus winners of the round by 8 to 4. Queen's played the same team as in the previous Friday's match. On R.M.C. line-up, there were several changes, and in all probability one or two of the intermediates played. In the first half, R.M.C. scored two goals and in the second half, three. Hale, Powell, Coristine and Harrington did the scoring. R.M.C. played faster hockey than Queen's, and won on their merits. Cyril Knight was referee and conducted matters in a most satisfactory manner.

QUEEN'S, II; VARSITY, 5.

The Kingston rink was well filled with spectators, on Friday evening Jan. 22nd., to witness the Intercollegiate Senior match between Queen's and Varsity. This was the first senior match here this winter and hence much interest was taken in this contest.

The weather was very mild, yet the ice remained firm throughout the match, and consequently at times fast exhibitions of hockey were witnessed. The match was very interesting, the score at times being quite close. Queen's forwards played well together, their shooting being very accurate, and their fast checking back broke up 'Varsity's onslaughts. Furthermore the defence played a reliable game and relieved sharply. On the other hand 'Varsity's line did not have much combination and their defence was readily pierced at times. They, however, made some good individual rushes which at times proved effective. The play was devoid of roughness, but now and then a player graced the side for some trifling 'offense either real or imaginary.

The first goal was scored a minute or two after the game started, Walsh putting the puck into 'Varsity's net. An individual rush by Brown tied the score. Knight, Richardson and Walsh advanced Queen's score to five, while McIntyre scored 'Varsity's second goal. The half-time score was 5 to 2.

The play in the second half was probably faster than in the first. Walsh scored first for Queen's. 'Varsity then scored two more on shots by Housser and McIntyre. This left the score 6 to 4 in Queen's favor. From now on 'Varsity were completely outplayed, Knight scored three, and Scott and Richardson each one, 'Varsity's last point was secured by McIntyre. This made the final score 11 to 5 in Queen's favor. Mr. McDonald of McGill made a capable referee.

Queen's—goal, Mills; point, Macdonnell; cover-point, Sutherland; cen-

tres, Knight (captain), Walsh; wings, Richardson, Scott.

'Varsity—goal, McLaren; point, Evans; cover-point, Beck; centres, Gilbert (captain), Housser; wings, Brown, McIntyre.

Our Alumni.

WE are glad to record what we have been awaiting, the wedding of Rev. Dr. Gilbert Wilson, a member of the theological staff of Manitoba College, and Miss Harriette Smirle, M.A. Miss Smirle came a close second to Miss Vaux for the medal in English in 1902, and showed that one could be a good student and yet enjoy the festive side of College life. The wedding was held at Ottawa, Miss Smirle's home, on Xmas eve. Our best wishes.

We noticed recently the death at Windsor, on Jan. 22nd, of Dr. Robert Lambert, aged 76, the oldest physician in Windsor. Dr. Lambert was an old Queen's boy, having graduated in medicine in 1859.

Rev. R. Chambers, D.D., '66, missionary in Turkey, is home on furlough.

Dr. John Rowlands Shannon, B.A., has been recently elected secretary of the "British Schools and University Club," of New York. This will be pleasing news to many, as Dr. Shannon is, as most Queen's men know, President of the Queen's Alumni Society of New York.

Mr. C. J. L. Bates, M.A., '01, University medallist in Philosophy, writes

a few lines expressing his best wishes for the welfare of Queen's. Mr. Bates now resides in Tokyo, Japan, and will, consequently, be able to keep a watchful eye over the frisky and pugnacious Jap.

Exchanges.

A MISSIONARY to Africa, writing in "The Intercollegian" on "How to Interest Heathen in the Gospel Message," says, "As I have said, the first step in dealing with one man, or with a crowd of pagans, is to say or do something which will attract instant attention. Our Saviour thoroughly understood this matter, and it will be remembered that at the very beginning of his conversation with the Samaritan woman he attracted her attention and excited her interest by talking about a kind of "living water," saying that if a person once drank this he would never thirst again."

In a recent sermon given in this city the minister said that the way to win a person's heart is to ask for something which he can give you, not as a makeshift, but because from the greatness of your heart you cannot help but want it. When Christ saw the Samaritan woman come to draw water he felt thirsty, and so he asked her for a drink, and his very request won her sympathy. (We hope we have succeeded in catching the idea suggested in the sermon.)

Both of these suggestions are interesting to those who ever do missionary work, either as a quiet chat when engaged in professional work or as a sermon. Some men may use the one method and some the other, for differ-

ent workmen need different tools. Yet it seems to us that the second method is more in harmony with Christ's own life.

"Medical Talk" is an interesting paper dealing with a large variety of subjects of interest to doctors and to those who wish to do without doctors. The editor is anti-vaccination, anti-vivisection, and anti-drug, but he is so sensible in the presentation of his subject, so fair to others' opinion, and so open-minded, and his paper contains so many practical and valuable hints, that we feel strongly inclined to agree with most of his conclusions, even at the risk of being termed a faddist. We can at least recommend it to any one who cares to read it. You need not agree with all of it, but it will make you think.

This is not the place to discuss the many interesting points raised in "Medical Talk," but we quote the following:—"We have just glanced over a summary of the killed and wounded in the football season. It may be summarized as follows: killed, 14; seriously hurt, 52; in addition to this the ill-fated Purdue team, which was practically wiped out in a railroad wreck, had several injured men who were sent to hospitals. ... So the slaughter continues. What will be the end of it?" "Once a year the game laws allow men and women with savage instincts to kill and butcher those innocent creatures known as wild game. In their eagerness to kill these creatures they shoot each other. This year there were twenty killed, five mortally wounded, and twenty-two seriously wounded. What

is the use of it all?" "Every one ought to make use of a thermometer. Get a good one and hang it in your sleeping room and another in your living room, and note what temperature is an agreeable one. 75 F. will be found agreeable to most people. 65 F. would perhaps be better. The heat in the house should not vary too much. An equitable temperature should be maintained, and can be just as well as not. This will save you from catching cold many times."

"From a lecture: 'Gentlemen, there has been a change of opinion regarding the treatment of this disease. This reaction set in during my student days, which lasted thirty years.'"—*The Student, Edinburgh.*

"I walked the street one joyful Christmas morn,
 "And saw a merry maiden, tripping, go—
 "She laughed: 'Sure happiness should all adorn,'—
 Was it so?

"For soon mine eyes beheld a shivering man,
 "From hunger faint, head bowed, and steps
 so slow,

"On whom society had placed its ban, —
 Was it so?

—*Notre Dame Scholastic.*

"Circumlocution is talking all about an object without naming it. It is very useful sometimes."

"Poe gave three different dates for his birth, and his veracity is exceedingly doubtful."

"Franklin's autobiography was written before the author's death."

The above are items culled from examination papers in English by a writer in "The Educational Monthly."

"Two old Scots met after many years apart:

'Oh, hoo are ye!'

'Oh, I'm fine. I've been mairit.'

'Oh, that's guid.'

'Oh, it's no sae guid neither; she's a bad 'un.'

'Oh, that's bad.'

'Oh, it's no sae bad neither; she had a tocher.'

'Oh, that's guid.'

'Oh, it's no sae guid neither; there's nane o't left.'

'Oh, that's bad.'

'Oh, it's no sae bad neither; we bocht a hoose wi't.'

'Oh, that's guid.'

'Oh, it's no sae guid neither; it's burnt down.'

'Oh, that's bad.'

'Oh, it's no sae bad neither; she was in't.'—*The Student.*

ADORATION.

Always imploring palms we raise toward heaven,
 As though we drew the consecration down;
 And miss the holy wells that gush hard by,
 So men mistakenly look up for dew,
 The while its blessed mist imbathes their feet,
 Therefore, if any flower shall breathe for thee
 A fragrant message from its pencilled urn;
 If spring airs glad thee; if the sunset bring
 Into thine eyes the tears of solemn joy;
 If any radiant passion make
 Existence beautiful and pure to thee;
 If noblest music sway thee like a dream;
 If sorrow to a mournful midnight turn
 Thy noon: if something deepest in thee wake
 To a dim sentiment of mystery;
 If musing warms to worship; if the stars
 Earnestly beckon to immortal life:
 Ponder such ministrations and be sure
 Thou hast been touched by God, human
 heart!—*Truman.*

"Thirty years ago it was thought the Homeric poems could not have been written down till the seventh century B.C., for the simple reason that writing was not known to the

Greeks till then. Whatever may be the date of the first writing down of the Homeric poems, it is now as certain as ocular demonstration can make it that, long before these poems were composed, the inhabitants of the Ægean islands and coasts had, among other gifts of civilization, a highly developed system of writing... It is becoming increasingly probable that the Phœnicians got their alphabet from the Ægean people, now represented to us by the Minoan civilization of Crete."—*The Oxford Magazine*.

Little drops of water
Freezing on the walk,
Make the naughty adjectives
Mix in people's talk.—*Ex.*

"Patrick, you haven't given fresh water to the gold fish?"

"No, miss, they ain't drunk what they had already."—*Ex.*

"Many are the arguments which the present day critic advances to reduce the Christian faith to a gross materialism, and, indeed, to destroy, if he can, supernatural religion altogether."—*St. John's College Magazine*.

The editorial from which the above is quoted gives as examples a number of questions raised by the Bible-critic, and urges that Divinity students should be prepared to meet these questions by having beforehand proved all things, and not merely taken them for granted. We can heartily second his advice. But what if, in attempting to prove all things, the very difficulties should face him that have faced the critic whose work he so much deplores? Is he to close his ears to reason and say "I believe although it is

impossible" or is he to throw overboard his whole creed because there is a part of it which he cannot accept? He must do one or the other of these if he takes for granted certain ideas and goes to his studies intending to prove them true. The scientist who goes to nature to prove a pet theory is sure to fail. He succeeds who studies nature and then frames his theory. We should pursue our studies, not to force them into a proof of the existence of our pet notion of God. We should pursue our studies to find out what God is.

Further, the critic does try to reduce Christianity to materialism, shall we say, but not to gross materialism, for the material and the spiritual are inseparably bound up together. He who finds it difficult to believe in supernatural miracles finds in the natural something infinitely more miraculous. To him his very existence is more of a miracle than the raising of the dead. The Greeks believe that the sun was driven through the heavens in a chariot. Is it not more wonderful to think of it whirling through space, guided by an invisible yet infinite force?

We do not make these remarks as a plea for him who will not believe what he cannot understand. Let such a one explain if he can the blossoming of a flower. We would however urge more sympathy with him who is discarding from his faith those elements which seem to take away from its sublimity, the sublimity that comes from an infinitely harmonious adjustment with everything and all.

"There is only one heresy and that is selfishness; one heaven, and that is love."—*Vox Wesleyana*.

De Nobis.

OVERHEARD AT QUEEN'S—TORONTO MATCH.

Sweet young thing—"Is that the Mayor of the City in the front row of the balcony?"

Escort—"No, that is Mr. P—nm-n, the well known cyclist, who won the mile race in 1902 by three laps."

AT SCIENCE DANCE.

W. C. McI—es—(Throwing cushion on floor savagely) "I don't see why people want to bother with these things."

His Partner—(Picking up the cushion and brushing it off) "Pardon me, but this is our cushion."

AT ALMA MATER MEETING.

J—k McE—ch—n—"And moreover Mr. President, this floor would have twenty-five feet of a rise. Even I would not attempt to dance on such a slant."

Logie (interrupted by Pete's dog)—Mr. President, have I not the floor? (a voice) "Oh? that's only a sample of birch bark."

W. H. McI—es—"Are we not acting in a non-constitutional manner, in paying this \$27.33 now and then paying a third of it again?"

J—k Sp—ks—"I move we have a Conversat or something."

It is learned on good authority that Dr. McK—nl-y recommends a 'cream' diet in cases of typhoid and approves of pulverized 'sunflower' seed as an emetic.

NEWSPAPER CLIPPINGS.

It will no doubt be a surprise to many of our readers to know that Mr. M—ll-s F—rg-s-n and his assistant are down East introducing *Collier's Weekly*

to the students of the various colleges. —(*Missinabie Reverberator*.)

The members of his recent congregation will be pleased to learn that the Canadian Divine, Mr. F—ed M—ll-r, has decided to study further at Theology—(*Belfast Chronicle*.)

BOOKS RECOMMENDED FOR LIBRARY.

"Parting the hare, or Minute Vivisection" (a treatise in Physiology) by S. W. A. C.—de, author of "Cheating the Barber," "Tonsorial Art Defined," Etc., Etc., written during his engagement with the Seven Sutherland Sisters.

"Kidd-napping or how to enjoy long sermons. By C. E. K—dd.

Extracts from *ENGINEERING JOURNAL*—"No true engineer, considering the nature of his nomadic life, should think of matrimony."—Sam McC—ll-n, decidedly—"By gum! That settles it, I'll enter Medicine."—(Note, he has entered.)

LEST YE FORGET.

(With apologies to Mr. Kipling.)
Ladies, who have a will to wed,—
Whose hearts contain a vibrant chord,—
Yet scorn to meekly bow the head
At any lordly creature's word;

Ladies, there's balm in Gilead yet!
Do not forget! Do not forget!

The giddy flirts have had their day,
Their tete-a-tetes and pretty mots;
They must depart to clear the way
For earnest girls who will propose.

Go, warn the silly, gay coquette,
Lest she forget, lest she forget.

Ye bachelors who take your ease,
Whose hearts no Cupid's arrows tear,
Down gentlemen upon your knees,
Surrender, to your conquerors fair.

Scan well each house that is "to let."
Ye can't forget, ye can't forget.

The years so quickly pass away,
They tarry but a moment here:
Ladies, prepare ye for the fray;
Remember, it is now Leap year,
This fact before you firmly set,
Lest ye forget; lest ye forget!



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Educational Department Calendar

October:

1. Notice by Trustees of cities, towns, incorporated villages and township Boards to Municipal Clerk to hold trustee elections on same as Municipal elections, due.

Night Schools open (session 1903-1904.)
Ontario Normal College opens.

November:

9. KING'S BIRTHDAY.

December:

1. Last day for appointment of School Auditors by Public and Separate School Trustees.

Municipal Clerk to transmit County Inspector statement showing whether or not any County rate for Public School purposes has been placed up on Collector's roll against any Separate supporter.

8. Returning Officers named by resolution of Public School Board.
Last day for Public and Separate School Trustees to fix places for nomination of Trustees.

9. County Model Schools Examinations begin.

14. Local assessment to be paid Separate School Trustees.

15. County Model Schools close,
Municipal Council to pay Secretary Treasurer of Public School Boards all sums, levied and collected in township.
County Councils to pay Treasurer of High Schools.

16. Written Examinations at Provincial Normal Schools begin.
Practical Examinations at Provincial Normal School.

22. High Schools first term, and Public and Separate Schools close.
Provincial Normal Schools close (Session).

24. Last day for notice of formation of new school sections to be posted by Township Clerk.

25. CHRISTMAS DAY.

High School Treasurer to receive all monies collected for permanent improvements.

New Schools and alterations of School boundaries go into operations or take effect.

N.B.—Departmental Examination Papers for past years may be obtained from the Carswell Publishing Company, No. 30 Adelaide Street, E., Toronto.



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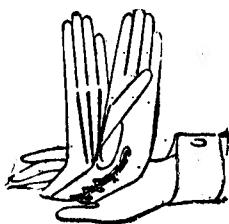
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